

Transcript from 33rd Health Teaching Workshop held June 9, 2015

(v1 2016-10-02) DRAFT (Transcription has not been verified. Double check info with video)

Transcript courtesy of Cornelius van Dorn extracted from: *Book 1 – The Working of the Planet*

Video link: <https://www.youtube.com/watch?v=TpmY4QEMGQU>

**33rd Health Teaching
Workshop
KFSSI
June 10 2015**



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TRANSCRIPT

[...] Represents unintelligible words and phrases and sound dropouts mostly due to transmission gaps in the video.

[0:07:30 Good afternoon](#) to the afternoon Health Workshop, which we hold every week. We are quite a bit late due to technical reasons, but at least we are back here. Somehow it has become tradition to have trouble with the Health connection. It will be somehow something goes wrong. Maybe because we are not very healthy people.

So it's— [Looks at computer and laughs] Exactly! I think we're a bunch of old people pretending to be young. [...]

Today's teaching, or discussions, or workshop, is that: We spoke about the body, we tried to speak in general on other matters. From now on we try to concentrate on conditions of a condition. And today's condition, or the structure, is what I've received a lot of emails. Which in the past few weeks has got worse, in the past few days I've seen a number emails which is sent to me asking: A member of the family has this problem, or a member of the family has been with this problem for a long time, or a friend. Can we help?

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0:08:55 The Teaching of today is about the schizophrenia, and the same kind of condition as what we call, 'nymphomaniac'. There is no difference between the two. It's the same disease but different structure of the body.

Is it a disease? No. I call people with schizophrenia – what we call the schizophrenic in public, or what we call the nymphomaniac – as 'The Nice People'. Why? The reason for this: I have a deep understanding and well educated in this field; extremely specialised in understanding how this condition works.

The reason, for one of, is that, in space, these kind of, what I call 'life', is a normal life [that] Man has mutated to be, but we have a problem, as people, not to see.

0:09:58 Let me explain what does this mean. First of all, Let's ask Rick: Rick, can you put up what Wikipedia, says nymphomaniac, or what we call schizophrenic, means? What does the common present science consider that?

[The page:

<https://www.en.wikipedia.org/wiki/schizophrenia> is displayed]. Can you read it for us please?

[Rick: *Okay, I've got 'Schizophrenia' up first her...*]

We need it to be enlarged a little bit, because it's all blurred, or I'm getting too old to read.

Okay, I'll try and make it bigger.

Yes, okay. Can you read it for us please?

Okay:

'Schizophrenia' . . . is a mental disorder often characterized by abnormal social behaviour and failure to recognize what is real. Common symptoms include false beliefs, unclear or confused thinking, auditory hallucinations, reduced social engagement and emotional expression, and lack of motivation. Diagnosis is based on observed behaviour and the person's reported experiences.

'Genetics and early environment, as well as psychological and social processes, appear to be important contributory factors. Some recreational and prescription drugs appear to cause or worsen symptoms. The many possible combinations of symptoms have triggered debate about whether the diagnosis represents a single disorder or a number of separate syndromes. Despite the origin of the term, from Greek skhizein, meaning "to split", and phrēn, meaning "mind", schizophrenia does not imply a "split personality" or "multiple personality disorder" – a condition with which it is often confused in public perception. Rather, the term means a "splitting of mental functions", reflecting the presentation of the illness.

The mainstay of treatment is antipsychotic medication, which primarily suppresses dopamine receptor activity. Counselling, job training and social rehabilitation are also important in treatment. In more serious cases – where there is risk to self or others –involuntary hospitalization may be necessary, although hospital stays are now shorter and less frequent than they once were.

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Symptoms begin typically in young adulthood, and about 0.3 – 0.7% of people are affected during their lifetime... The disorder is thought to mainly affect the ability to think, but it also usually contributes to chronic problems with behaviour and emotion. People with schizophrenia are likely to have additional conditions, including major depression and anxiety disorders; the lifetime occurrence of substance use disorder is almost 50%. Social problems, such as long-term unemployment, poverty, and homelessness are common. The average life expectancy of people with the disorder is ten to twenty-five years less than the average life expectancy. This is the result of increased physical health problems and a higher suicide rate (about 5%). In 2013 an estimated 16,000 people died from behaviour related to or caused by schizophrenia.'

Okay. Can you read about nymphomania if you got it back there please?

Okay, when I've got it lined up. You know, when I go to nymphomaniac, it refers to what is called 'hypersexuality' [<https://en.wikipedia.org/wiki/Hypersexuality>]. It redirects to hypersex- from nymphomaniac. So:

0:14:23 'Hypersexuality is a clinical diagnosis used by mental healthcare researchers and providers to describe extremely frequent or suddenly increased sexual urges or sexual activity.'

Can you enlarge the screen; we don't see it.

Okay.

How do a . . .

And the overview:

'The Merriam-Webster Dictionary defines hypersexual as "exhibiting unusual or excessive concern with or indulgence in sexual activity." Sexologists have been using the term hypersexuality since the late 1800s, when Krafft-Ebing described several cases of extreme sexual behaviours in his seminal 1886 book, Psychopathia Sexualis. The author used the term "hypersexuality" to describe conditions that would now be termed premature ejaculation.

Hypersexuality may be a primary condition, or the symptom of another medical disease or condition, for example Klüver-Bucy syndrome or bipolar disorder. Hypersexuality may also present as a side effect of medication such as drugs used to treat Parkinson's disease. Clinicians have yet to reach a consensus over how best to describe hypersexuality as a primary condition, or to determine the appropriateness of describing such behaviours and impulses as a separate pathology.

Some authors have questioned whether it makes sense to discuss hypersexuality at all, arguing that labelling sexual urges "extreme" merely stigmatizes people who do not conform to the norms of their culture or peer group.

Hypersexual behaviours are viewed variously by clinicians and therapists as: an addiction; a type of obsessive-compulsive disorder (OCD) or "OCD-spectrum disorder"; or a disorder of impulsivity. A number of authors do not acknowledge such a pathology...

Okay, can you go to the symptoms please?

Okay:

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'Hypersexuality is known to present itself as a symptom in connection to a number of mental and neurological disorders. Some people with borderline personality disorder (sometimes referred to as BPD) can be markedly impulsive, seductive, and extremely sexual. Sexual promiscuity, sexual obsessions, and hypersexuality are very common symptoms for both men and women with BPD. On occasion for some there can be paraphilic drives such as voyeurism, necrophilia, sadomasochism, urolagnia, and other more extreme forms of paraphilic drives and desires. 'Borderline' patients, due in the opinion of some to the use of splitting, experience love and sexuality in perverse and violent qualities, which they cannot integrate with the tender, intimate side of relationships.

People who suffer from bipolar disorder may often display tremendous swings in sex drive depending on their mood. As defined in the DSM-IV-TR, hypersexuality can be a symptom of hypomania or mania in bipolar disorder or schizoaffective disorder. Pick's disease causes damage to the temporal/frontal lobe of the brain; people suffering with Pick's disease show a range of socially inappropriate behaviours.

Several neurological conditions such as Alzheimer's disease, Attention deficit/hyperactivity disorder (ADHD), Autism, various types of brain injury, Klüver-Bucy syndrome, Kleine-Levin . .

Okay, I think you read enough.

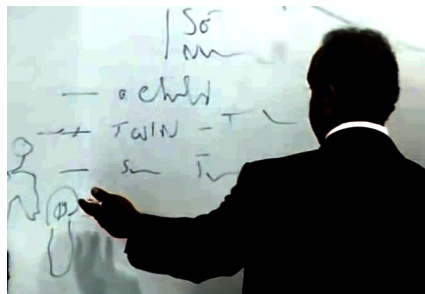
[Okay.]

0:19:05 Let's go back to the beginning of 'Schizophrenic'. Thank you very much Rick. If you can keep those next to each other on the screen, that would be nice. When we need it, we can copy it up.

You [can] call it 'schizophrenic', you [can] call it 'nymphomaniac'. Let's see [what] other type of births. This is not a disorder; this is the way you are born. [Maybe] you are born as a single child, you are born as a twin, or triplicates or whatever, you are born as Siamese twins... you are born as individual in a group. What does this mean?

We accepted the single child: We are born free on our own. We accept twins. There are brother twins, sister twins, three or four people. We have Siamese twins, which is, in reality, we have two physicalities, and sometimes we share a part, and we call them Siamese twins.

One thing we've never understood, because we don't see the physical separation because we see the twins, is what you call 'the schizophrenic'. It's another type of birth, but, in physicality, is one person.

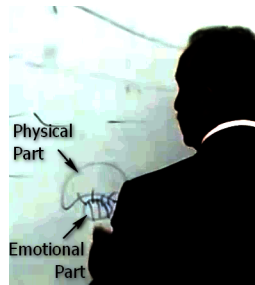


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[But instead of having two separate brains](#), they share one brain in operation. So what it is: It's another way of being born. But we have never been aware of it.

0:21:06 So the people who call schizophrenia a disease is [due to] the ignorance of Man. They are the same as twins or triplicates – there could be three, four, or five people – sharing the *emotional* part of the body, not the physical, as one.



So what it means is the emotional part has division, and physical part of the person [is the same] for all the divisions, but in turn. Each one has its time.

[So schizophrenic \[is\] the same as nympho\[maniac\]](#). Nympho is another name for the schizophrenic when we see it in a female behaviour. So you have twins, [and] one likes Coke, one likes coffee, the other one likes water, or whatever. We see them separate, we don't ask, 'How come he drinks water [and] you [don't] like water too?' Because they are two different bodies.

One likes [and] asks for a coffee, and one asks for a decaf. We never [question it] because we see two people asking. In a case of a schizophrenic is the same situation: two people in *one* body. At the time of birth genetically the separation did not happen. If it would have happened, maybe they would have been twins, Siamese twins, or would have been separate twins.

[0:22:40 But, due to evolution of time](#), it has become part of our existence. *Any* of us could have been born as a schizophrenic – or what I call 'The Nice People'. Because sometime down the line of evolution of man, we became isolated, single person, we have nothing and nobody to talk to. [Let's say] you are left in a jungle for decades, what do you do? You need to speak to someone. So what our body has done, it has started developing another partner, [so] that we are not alone. You see people make a sack and talk to it. They find, they build a Madonna, and they worship it, because there's somebody to talk to. If you've been in a nervous condition yourself, you find yourself talking to yourself, because you can express. But you can talk back to yourself for the solution too.

[If a man was isolated](#), as a child, for a long [time] (a single man), this is going to happen to a lot of you in space! Schizophrenia will be so common in space, when you're The Last Man Standing in the UFO (or what you're calling a spaceship). You have nobody to talk to. [If] you are in space for a long time, [you ask] 'What am I going to do. I cannot create another being to

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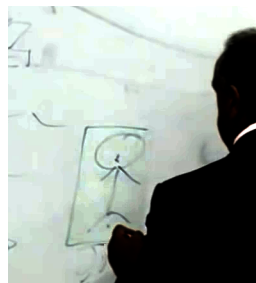
talk to. I'll talk to myself.' And then you start creating the division in the emotional part of the body.

0:24:28 And this is what has happened. We've done this to ourselves. Over the evolution of time we don't have— we have 'The Last Man Standing' and The Last Man needed to talk to someone, needed to have a partner, needed to have a companion. And then, in time, when he established [recognition of] the cruel design of himself and [it] became part of his desire to have a partner, he created the brain in two parts. And because it lasted most probably over twenty-five years, it became part of RNA also.

[If information stays with you more than twenty-five years](#) it becomes permanently registered on your RNA. Through DNA you see it.

[So what happened is schizophrenia is not a disease.](#) It's a disease for the people on the outside who don't understand the reality of the facts. And what happens is schizophrenia is a kind, and is a type, of birth. But, because we don't see two people, we made the wrong judgement that they are sick, there's something wrong with them, they talk to each other, they talk— Have you ever seen the schizophrenic? They go [mouthing silent words] '... Ha ha.' And then the other one answers. They're two people.

25:58 How come you don't say two twins are crazy if they are talking to each other and they laugh? It's one body, [with two people] sharing the same physicality. The only problem with the schizophrenic is: Your body, the separation of the emotional part, is established in the womb of the mother, not outside, not before. And [it's not] all the rubbish we've just seen on the board [the Wikipedia articles] which you just read [that say it happens] through depression, through bla-bla.



0:26:25 It comes to a point in the life of the child that the child has— you see John. He was born. You know him as John. Okay? Call him Frank, call him Lucy, call him whatever name you like. This is the one you've seen, you gave birth to. But what happens? The two coincide; the two coexist in childhood.

[Go back to what we discussed earlier on today about FMS](#) [fibromyalgia syndrome] and [... 0:27:15] fatigue [writes on whiteboard 'FMS' and 'CF']. FMS comes before the age of fourteen, and [points to CF] *after* age of fourteen.

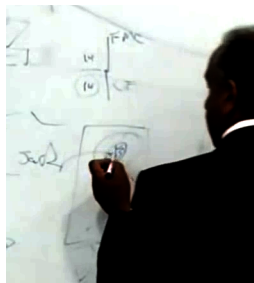
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Up to the age of fourteen what we call ‘boys – [to an attendee] Andy, or [looks at another attendee] ‘girls’ – at the age of five, it’s no problem. John is in full control, because the other one follows. You’ve seen the children: Before they understand, before the age of ten, they don’t know the way of hierarchy. If you see children, they are not aware of race and colour. They don’t go and say, ‘You’re Chinese,’ or whatever. To them everybody is the same. You look at the nine-, ten-year-old child comes to you, to an adult, and speaks to you – from one adult to another – because to him there is no class division; there is no ranking division. That’s why we love children. They go from one person to the other, and they talk to everybody. Because they are not aware of separation: who’s white, who’s black, who’s whatever they are.

0:28:17 When it comes to puberty it’s the time when we start making decisions: ‘What do I want? Up to now Mum chose we go to so-and-so. I’m not coming anymore, because *I* want to make the decision. This is *me*. From now on, I go [do] what I do. On Saturdays I go to a football match, or I play games, or whatever.

The same thing happens here. At the age of puberty, both [people] exist. One has always followed the other one. But when it comes to puberty, and it comes to the growth of sexuality: uh oh! [The one who has followed up to now is saying:] ‘I’m not listening to you.



My name is Jack, and you like blonde, blue eyes, and I like black and dark-brown eyes.’ Now— Then they say— The conflict has started. At the beginning, for the person to understand this, even for themselves, is tremendously fearful, because they are aware of the other part, but they are not aware of his activities. Because he has always followed. They know he is there.

When you speak to schizophrenics who appreciate that, they tell you they have always been aware of the partner. *All of them, without fail!* But, up to now, one followed the other. Just like a sheep, no problem. Sometimes, in the age of eight to ten you see some disorders, but you just put it to, ‘Oh, this child is growing up.’ But in fact, during the life, you already have seen Jack, but you weren’t aware of him, because it’s the same body.

0:30:04 When it comes to John, John likes to go out tonight for a party. Jack now is taking his position: ‘I’m not going to a party, I want to stay home.’ So, you see, they’re trying to convince each other. What happens now? Most of these people are highly active social people. Very active. Now how am I going to tell the other people I have somebody else with me? How come the people are looking at me and smiling, ‘Are you crazy?’ smiling. But at that time they tell you you are crazy or smiling, you’re already telling a joke to him or you’re telling him, ‘Watch the guy’s leg.’

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[It's very amazing when you're speaking to the schizophrenic people.](#) You see— you're talking to John, and say, 'John,' and you see somebody sparkle, 'What's happening Jack?' Just look at this person talking to you here. [Mr. Keshe is off-screen so we cannot see his gestures:] Because John-focus is here, Jack-focus is there. He says, 'Have a look at there on the table: They are playing games under the— 'footie'. And then you look, it's happening. Because each one has his own orientation of the looking. Each one hears different things. Because they tune themselves. They decided: 'This is my boundary; this is your boundary. This is what I see; this is what you see.'

0:31:25 You see it usually in the colour of the eye. It changes. The shape of the eye changes. They look different. The one which is Jack you find always more aggressive. Jack, the second one, is *always* more aggressive. People who have a third one, the *last* one which comes out is more aggressive. It's like [in] a house: The youngest child is trying to assert his position. You find out, in a house, there's always peace and loveliness with the first child. Second child muscles through trying to get attention. The third child is always disturbing, because he feels the other ones have taken his share. So he needs what they've taken four years earlier when he was four years younger.

So what happens: You see Jack trying to say: 'I'm here too. I exist! This is me.' And what we say? We don't accept: 'How come, you've been drinking cocoa all the time, and now suddenly you like water?' Because, up to now, you [only] met John. Now Jack wants to, as they say, make his own mark. John goes out, Jack doesn't agree. Jack goes out, John doesn't agree.

0:32:46 You find out [there are] a lot of schizophrenics which have open acceptance by the family: 'We have to keep him in. [He] has two girlfriends. Two relationships.' And ask, 'How come? He has a mistress. He has somebody else. He's already going out with somebody and is with somebody else. How come he goes out with the blonde and then he goes out with the black one? He's had that rel— [it must be because] he's not happy.' No. [It's] because Jack goes out with the blondie; John goes out with the black. But they don't see the difference.

I used to know twins (because I had to follow some of direction) and they used to try to see if the girls can recognise which twin they were going out with. A lot of twins, very similar twins, do this, to see if the boyfriend, or the girlfriend, realises which one they are going out with. It's very common for the twins. It's a challenge, especially with the ones [who are] very similar.

0:33:47 Now you have a body, which is one body with two people in it. Now he goes out with the blond. With Jack: 'Okay, I like black, dark hair, short. I tolerate it because the body is yours, I'm not doing anything.' Strange enough, sometimes they peep out to see if the blonde one is the one they like too. Very strange. But what happens when it comes to Jack's time? John has to stand back. But don't forget John has made more contact with the physicality, so he has more control and understanding of the work of the physicality. John says, 'No way! There's no way you're going to use this. I don't like it. I control the body. I take it [back].'

[But the problem doesn't sit there.](#) The problem with the schizophrenic – what you call— what I call 'The Nice People' – sits with the parents, because the mother only knows this [circles the body], and only knows John. The mother is not aware of the body with Jack. But Jack has been

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all the time with it. What does he do? He wants to say to Mum, ‘I exist too. I deserve love. I wanted to get attention.’ But Mum only knows John.

This is where the problem starts. This is where the aggression and the depression of the schizophrenic comes.

[Points to Wikipedia pages up on the screen] Read whatever did they tell you that the schizophrenic shows? Jack wants to exist as much as John. John is suppressing Jack because, ‘This is not ready. ‘This is not correct. Being somebody else with me. [There must be] something wrong.’

So what does happen? Jack at the age of seventeen, eighteen, and during life he wants a presentation, he wants a confirmation of existence from the parents, from the mother, from the father.

No way! We cannot have [this]. We have always had John in that body. There cannot be somebody else in there. They go to the mother and say, ‘Do you love me Mum?’ And the mum says, ‘Yes.’ But it’s not John, it’s Jack was asking for a confirmation. And we find out if Mum says, ‘I don’t like you when you behave like this’. Because not John is behaving, [but] John gets blamed. Jack does the job, John gets blamed.

Jack is still looking for confirmation of love: ‘I exist to. I exist too.’ When you ignore a child [as if] he doesn’t exist, what does he do? Kick tables, kick chairs, does all sorts of things.

[0:36:50 So what does a schizophrenic do?](#) You call it [what a schizophrenic does]; *I* call it what Jack does. Jack receives so much rejection from the parents [that] what does he do? ‘You don’t accept me; I’ll do what I like.’ Have you seen the children who are angry? They kick, they bash the mother, the father, everything else. Now John comes: no problem to see Mum. But Jack comes: ‘You don’t love me Mum. I’m going to show you who I am, because I exist too.’

A knife . . . murdering the mother, stabbing the mother, because: ‘*I* don’t exist; you don’t exist.’ At that moment it is Jack which is in control, and not John. Then John, which gets most of the control of the physicality, comes to the scene: ‘What have you done. Why did you do this to the mother? I cannot take it because everybody sees *me*, [and] I’m blamed for it.’ What do they do? They commit suicide. Because they cannot take the blame.

[We put them into prison.](#) We give them things [drugs]. But the only thing society has to do is say, ‘We diagnose you as schizophrenic. We want you to do one thing. We want the name of you, and the name of you. You’re John, and you’re Jack.’

0:38:16 Okay, now we talk. It’s the shame of the parents that brings [out] the criminality and the anger. If the parents are taught [that] from the minute you think there’s a condition, you ask the child, ‘Who am I talking to? Am I talking to who?’ They tell you the name because they’ve already chosen the name.

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In Western society it's *very* easy, because in Western society children carry two names. And you find out one chooses one and the other one chooses the other one. You ask them, 'Who are you?'; he says it's John. You ask them, 'Who is there?'; he says, 'It's Jack.'

Why does the same body answer to two? It's [... 0:39:04] if you have twin children, all you have in a schizophrenic guy (what *you* call it). Just ask them one question. Then he sets the scene for you. Today he's angry: 'What are you doing?' or, 'Who's doing this?' 'I'm John doing it.' [You] see the next time, he's playing games or whatever: 'What are you doing? Who's doing this?' 'I'm Jack.'

0:39:30 Now [you ask yourself] why a person uses two names. In Western society it's much easier to isolate and find out exactly [if] you have a twin. You have a beautiful twin. If you sit down and not be [so] proud [as] to see it as a shame, you have two children.

[And] you [have to] shop for two: 'I'm going out today with Jack because he likes to see (uh, what do you call it?) cartoons.' 'I go with Jack to go because Jack likes to go.' 'But each one of you take your time.' All the laughing, all the smiling, you are together, you are very happy.

You know till very recently, even in part of the world even today, if they have a handicapped children they never take it out of the house because they are ashamed of the handicap. They see it as a judgement of God. They've done something wrong in the other life, they have to pay for it today. This is not so. It's just what happens in the [process] of creation.

So people that call it schizophrenic, because they never understood they have two or three children in one body, they're ashamed to take it out. They're ashamed to— *I'm* not— I have a child, okay, he's a schizophrenic. No. He is two people: Jack and John. Make sure you understand who you're talking to. It's our own lack of understanding which has caused this condition.

0:41:12 And strange enough, Jack, when you talk to him, he tells you everything about, let's say, economy. He has no clue about sports. John? Opposite; he knows nothing about economy; he knows very well about physics; and he has no interest in sports. So what happens? You get geniuses. You get multi-talented people in one person. Because, when you want economy you speak to him [Jack]; when you want physics you speak to him [John]. And sometimes they collaborate, and then they can give you a very good answer [to] what is going to be the outcome of new physics, new science, new economy of [... 0:42:10]. And they are correct because he's specialised [and] he's specialised. *He* gets specialised in football, [and] *he* gets specialised in rugby, in tennis. So you get geniuses because they have collection of knowledges.

You give them a newspaper – I always say that – and watch. If you understand them, if you can separate them, you give them one page of newspaper, and sit back. You come back and you ask a question about economy. If you have John with you, he tells you everything on that page which is to do with economy. You ask John [points to Jack on the board] about physics, what is written, he tells you. I say, 'John [Jack] can you tell me about the economy?' He says, 'No, I haven't seen anything. It's not there, there's nothing there.' [Yet it's] the same page.

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Because each one has changed focus. They read so fast they share, that simultaneously, they read two articles. Look at their eyes. The condition of the eye always is always telling you their behaviour.

0:43:26 So what happens: You have this. In their sexual behaviour, they even choose different colour of underwear when they go out with the girls. You'll find Jack always wear red, John always wear blue. Then [when you see it] it's, 'Ah, John is going out tonight.'

[A lot of hospitals](#) who hold what I call 'The Nice People', as a schizophrenic, they come to understand all the medication given to them that's why it doesn't work. How can I give you medication, psychologically, when there's nothing wrong with you? There is nothing wrong, it's just too much information continuously deciphered by two people.

We have people with three, one of them is Susie. You say, 'This is impossible!' Now Susie goes out, *he-she* wants to be using the body, and she wants to go as a girl. What does she do? She wears over- Now look at the problem. He was a boy, now he has become transvestite, because Susie is going out tonight. I've seen many of them – *many* of them.

You'll find out Susie has homosexuality behaviour, because he's a man by the physicality of the body. You say, 'Now he has become homosexual!' No, because it's Susie who is going out tonight.

0:45:05 Half of the problem of what we call the schizophrenic – ninety-nine percent of the problem of what you call the schizophrenic – is *you* and not them.

And the sooner the society understands this, the sooner we solve this problem out of the society. There'll be no sixteen thousand people coming to you and committing suicide. Every suicide that the child schizophrenic does is the responsibility of the parents ignoring their own lack of understanding, not the [schizophrenic]. I've seen so many of them committing suicide because nobody understands the reality of the totality.

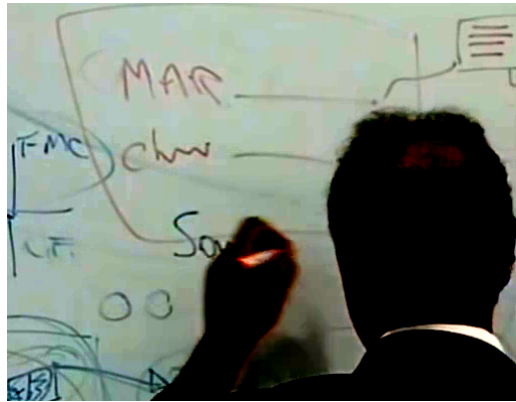
People write to me: 'Can you help me with a schizophrenic?' I can't help you. You have to tell people this is the condition. 'This is what I like; this is what John likes.' It is partially [that] the schizophrenic has to educate the ignorant people, because it's not a disease, is not a disorder; it's a way of birth.

If he is something wrong with him, a single, body, [then] it's so as much as every single child is a schizophrenic; [and then with] every single child it's something wrong with the birth; there should be no singles at all. Unless you're born twin there is something wrong with you.

[0:46:28 Even in twins](#) we [can] get one which is a schizophrenic. It's not very rare, because one of the twins carries the third one. The third one decides to stay inside the body. It happens genetically, he cannot help it.

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But if it happens that all these become Mary, Christiane, and Susie, now you have three girls in the same body. Highly, very interesting. Usually very slim, highly active. Usually tall. Usually pleasant condition [disposition], highly intellectual. *Highly* intellectual. Because don't forget: one reads physics, one does medicine, one does something else.

The only difference between the schizophrenic behaviour and the nymphomaniac is gap, time lapse. The schizophrenic, they talk to each other very easy. The nympho are born as a totally separate body in one body, so the texture of the body changes. [If] you sleep with Susie, you sleep, let's say, with a softer skin. [If] you sleep with Christiane, you sleep with a body with rough body with a different behaviour. [If] you sleep with this one [Mary], it's totally abnormal behaviour. Because each one is identifying his own physicality. You can physically, through MRI, confirm nymphomaniacs in woman, which is harder in schizophrenic in man, because the [woman's] body totally is built to satisfy different tastes, different understanding.

So what happens? Mary goes out tonight [to] have a good time, a boyfriend, no problem. But these [other] two aware of the action too, but not in a physical direction. So tonight Christiane is in charge of the body. Or in the afternoon Christiane takes over. She likes to have fun too. And then at night Susie goes out.

So one body having fun three times a day. We call it a nympho. This is three people living. Do you call the twins nympho, which they go out with different girls everywhere?

They [have different] texture; their life is totally different. Why do they become educated? Because the same way: They read. And you find out the majority of the nymphos are highly interested in *one* topic: medicine, herbal, condition of what you call, 'alternative medicine'. Because they're aware of the condition; they wake up; they find themselves, they go to bed as a Mary, waking up as Susie, and this is something wrong: 'I didn't make love, but, how am I naked? Where am I? Why am I [in this] bed? But I have to pack up myself and go.'

0:50:26 What they do? They have slip gap. What does slip gap mean? Hand-over time. 'I need time to collect myself, to change myself from Mary to Christiane.' You find out people with nymphomania go through a phase. Your sitting with them talking with them [and suddenly] they look, they go, and they come back. The look before they look is Mary; the look after they look is Christiane. Ah, they look [again] and they come back again [and] they are Susie.

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[The strange thing is, because they are aware of the condition](#) but each one carries his own part of brain, you say to Susie, you discuss with Susie, everything to do with this ball. Now in the afternoon you are dealing with Christiane [but] she wasn't there when the ball [was] discussed. What do you say? 'They get Alzheimer's.' They don't get Alzheimer's, because, in fact, if you go back to Susie, you speak [about] the ball, she tells you everything you discussed. But if you back to any of the other two, they have no clue; because they were not there; it wasn't their discussion. They go to sleep; they take time off.

[0:51:49 And this is what has not \[been\] understood.](#) *Why* did we go through this cycle? *Why* have we gone through this condition? These have come out of the environment which we lived in. In the past when you suffered because you are only single man [isolated], you want a wife, you want children, but you can't allow it to survive.

Now don't you discuss: This is the biggest problem of space: 'The Last One Standing.' What do you do? The only talk you want to have. You want the pleasure of a woman. You want to have a woman. You can convert Jack to behave like a woman, because now you have a woman talking with a man.

[0:52:39 And then, if the desire, as we've seen with \[...\] is strong enough,](#) we can have what you call a virgin birth, because the body mutates to allow the birth. It's very simple: it's exactly what you call a virgin birth. You can give birth in the condition you create because the instinct of survival exists inside. This will be repeated in the space a number of times. This is with us already, [but] we don't understand it, and [as long as] we don't understand this, we should have a huge problem.

0:53:25 Because, annoyingly, large numbers, as you've seen, 0.3 percent of the population, you'll get on board [your spaceship] are this [indicates nymphomaniac], and they're with you, what you going to do? You're going to have mayhem on-board, because you have three people in one body with twenty men and nineteen wives – and she boarded as one of the wives, and this [one] likes different person, and this likes different—. Do you want a riot because Mary is not satisfied with the type of person the other one likes?

This m— what do you call it? 'Unwanted sexual activities.' These are your biggest problems in space. You thought you got the energy running, you got your space running. Now you're faced with the physicality of the reality that you have ignored up to now.

0:54:33 When people speak to you about schizophrenic or nympho, ask them one question, ask them who am I talking to? *Who?* and they tell you 'Jack'. And they *always* come the one who is in control first. Or Mary or Christiane or [Susie]. And when you don't see the same behaviour, you say, 'Who am I speaking to now?' Is John.

Actually, the rest of society [in] distant civilisations, has made the life of a schizophrenic very easy for them, because they can choose a name. Where, [in] the other part of the world [where] they carry single name, you have a problem. And then you find out, if you can utilise them correctly, you have geniuses on your hands that can do everything.

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[0:55:41](#) [There is a saying at the moment](#) [that] one of the top schizophrenic people has about nine characters. He is in his nineties, and they say he has been advisor to six American presidents. Because, and strange enough, one of his characters is supposed to be homosexual. But he is the best economist because this is one company all gathered in one body: One reads economy, one reads health, one reads medicine, one reads something else. And so, when you want advice, collectively the information is there. It is amazing how collectively they use the central information bank. They have a central; they use the [same] part of brain memory, all of them at the same time.

0:56:35 You find that, for example, they all smoke, most of the schizophrenics, especially nymphos, because it's the time when they can find separation of peace to adjust to the new condition. All of them have, without fail, step-gap. You cannot call Mary without a break to become Susie. Where a schizophrenic condition can talk because they have connected internally. If you bring these [three people in one body] on the table—

And somebody who understood this condition very well was the team – I've said this before – which worked with Hitler. The people who were trying to make the superior race studied this very well, and it's heavily used in security services in Eastern Block – *heavily* used, especially the nymphos; they are extensively used. Because they not— they don't remember about the activity of this one [the other ones]. So they train one; they speak to one; they train it, and the other ones follow. And they are *never* aware of each other.

0:58:02 But if you come to understand they have a 'clicking time'. If you find the clicking time, [and] you click it, they are there.

[The] schizophrenic [is] unpredictable. Security services are always afraid of them. Because they talk. Because they got used to talking to each other. They have totally different body structure. Because the separation sits with sharing of the body and just being aware: 'I keep everything [that's] mine mine.' Where with that condition everything is available to everybody, but we know each other still[?].

So, when you write to me, 'Can you help me with my schizophrenic?' I give you help: Tell everybody, 'Be strong enough to tell your parents, your father, your mother, whoever, your partner, that, "I have two: This is me. And this is me. [If] you want to live with me, this is what I am."' '

Parents never reject you. Parents love you more because now you have solved a crisis for them. You don't need to go to a doctor, because today we go out and say, 'Jack, we're going out.'

0:59:23 [Off-screen to someone off-screen] Pardon? Yeah. Pardon? I don't know. Mathematician? Yeah, maybe, I don't know. But, when you look at the schizophrenics, they are highly intelligent, because they have different— You're dealing— The intelligence comes of number of people who sharing the same body. To you is intelligent: 'How come they know so much?' Because each one does one thing. As I said, a lot of them look into alternative medicine trying to find a solution for their behaviour they don't understand.

But themselves they don't appreciate there's two or three living in the same body, and they don't want nobody else to know.

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And as I said, one of the people who really used this knowledge is Hitler. The team which worked with Hitler tried and developed by the superior race understood this structure. And those scientists in the time of the end of war moved to Russia, and they carried on with their work.

[Question from an attendee:] ... *multiple personality disorder is the same as the nymphomaniac?*

Multiple personality disorder is a condition like matter and the plasma. It's an environmental thing.

Because it sounds just like you . . .

There is *no* disorder; there is no disorder. It's very ordinary.

Part of the, what you call 'disorder' – 'bipolar' they call the new technology for that – there is no bipolar disorder. You have to bring to understand, give these people a chance to live. Because, if you don't give a chance, if you engage somebody, they will kick. If you keep a dog in one cage and don't give it room to move, he'll bite when you [come near him]. It is *us* who is in mistake, not them.

01:01:37 I always said: All the mental institutes with all their what they call 'schizophrenics' and all their diagnoses with nympho, have to be let free, understand who they are, and society [must] accept [them]:

You go to the bus stop: a guy, a nice person, standing there, what do you do? He laughs, 'hmm'. Because now he's actually talking because they can hear each other. And then what do you say? 'The guy is a crazy man. He's a schizophrenic.' No. approach and say, 'My name is Mark,' or whatever, and 'What is your name. What is your brother's name? Can we talk?'

You'll find out they'll talk to you, introduce him. He can have a laugh. He says, 'Why you laughing?' 'Oh, this is one guy, is Jack. This is what I joke I said.'

01:02:28 The problem is us, not them. The problem is us, is, I've always said, is too materialistic: Everything we don't see we don't believe. Do you need to make [a treatment] system for a schizophrenic? I prefer to make a system for a single-born child than a 'schizophrenic', because that's not a disease. This is a path of birth.

We, our ancestors, chose to guarantee that us, as human race, are here. Actually this indicates somebody down the line in our ancestors was left alone. He had to fight to survive on his own.

The same with here, this comes from tribal living, I explained this before. If you are one man, the rest of the women in the tribe has been taken for captivity, whatever, she's the only woman [left] with four man in the village, and everybody wants to have a wife, what do you do? – they do it in the Nepal – you share. You don't know what in Nepal the woman does when husband number one comes, how she behaves, and how she behaves with number two. In Nepal you know what happens: Women are allowed to have two, three husbands, because they are shepherds, they are herders. They go to the mountains, they still can't take them. When a man comes home [and] there is nobody, there are no herds next to the house, it means the house [and woman] is free.

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I come in, I don't like olive salted, and I don't like meat; I'm a fish-eater. It's one woman; what does he do? [Because] you are here, I make you fish, I make you something else. Now the other one comes six months later. He likes beef and steak only. She can't give him the fish and the olive, she cooks for *him*.

And when, somewhere down the line, in our tribal life, early life, when we had one woman, and many men had to share woman, [she] has changed the facility. He likes this way of making love, he [the other] likes *this* way of making love.

So she changes to please, and [over time] it's become part of the DNA, it's become part of the RNA, and now we call it disease because we don't understand the history of our own creation. [In] denial of what we don't understand, we call it a sickness.

They stayed alive to guarantee our survival. How can we blame them for this then? The sick[ness] is [in] us that we don't understand the condition.

[1:05:27 You bring any schizophrenic on the table](#) – that you haven't doped with enough with medicine to change the brain, to damage the brain at the earliest stages, when it's diagnosed . . . It's the *stupidity* of the psychologists. I always say, 'Put the psychologists in the mental institute and leave the people, The Nice People, out. *Then* they live.' What do they do? They pump them with chemicals; they destroy the brain, what do you expect? You already damaged the car, you don't want it to go over the speed of light, then you damage the brakes and everything else too.

So if they put the psychologists in the mental institute and bring what you call the schizophrenics and nymphos and respect them for what they are, the society will be perfect. You don't get sixteen thousand families a year suffering from suicide for what we made a mistake [about] not them. Respect them, honour them, love them, *as they are*, because you created them, then you'll find out the society is different.

01:06:36 What do you do, as a mother? What do you do as a mother? 'My son is a genius. He's got first-class honour in physics. Oh, aren't you proud that my child is genius because there are two of them? They know more, not only in physics, but in biology too.' It's the shame of creation that forced us this condition. They *are* amongst us, 0.07 percent of the population, because it means it's happened *so* much to us in the past, this condition, that it has stayed in our genes that, if it happens [again] we can regenerate.

[These are the insurance policies of the human race in space.](#) These are the insurance policies of *us* that we can create multi-cover structures that we don't become mono. If you all have the same child – we've seen in Jewish and a lot of other things – inter-marriage, inter-marriage, the same genes, what have we got then? It has given us diversity. We have to thank them, respect them, [rather] than shaming them.

1:07:58 The problem is us, not them. You test them, you take the brain scan. Now, as we spoke this morning, you have the structure of plasma reactors that you don't [need to] use X-rays; you can see the whole plasma condition of the body; you will appreciate the brain in [... 01:08:20]. You will see that, for the first time, you will understand how much *wrong* we done,

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how many people we put in the coffin, how many families have suffered, for no reason; for our own stupidity.

You can call them: ‘I want to see you John.’ You get a response from John. ‘I want Jack,’ you get a response from Jack. [If] you get a wrong answer: ‘I don’t want to speak to John. John go away, I don’t want to speak [to you], I’m talking to Jack.’ How come when you have twins you do it? How come when you have two sons of different age you do it? No difference. It’s us who’s got to accept our own mistake. And if you admit to it, you can live a perfect life.

And, in fact, without this mutation [points to schizophrenic], without this mutation [points to nympho], there would be no future for Man in space when The Last One is standing.

1:09:21 And if you understand this – [when] we’ve studied this more in detail, and we have more respect for these people, for their intelligence, for their understanding, for their emotion, then we’ll have a better life. You see this always [in the] Eastern Block, Russian structure. Europeans and Americans have never understood this one. We get geniuses out of them; absolute geniuses. I have had the pleasure of knowing many of them. They tell you a lot of things, they open your eyes to a lot of things, which us, as humans, are not aware.

What do we do? The same here [points to schizophrenic and then nympho]. What do we do? Why do we classify them as one? Why do you see the point of contact? Because, with somebody like me who speaks openly, they find a point of trust. He can trust me, he knows we won’t get rid of him. We can talk. It is easy. He will not be put back on drugs, because we respect him.

1:10:35 And it’s my job to explain to the parents what you have in your hand. And what’s the first reaction? They pull their hair: ‘Oh this is not impossible. What crime have I done that God has given me this?’ [I say] What a good thing you have done in your life that God has given you such a beautiful thing.

Because without this last understanding in space that you can convert to carry both man and a woman, there would have been none of you. Zero. Because somewhere down the line, we *came* from this. That’s why schizophrenia comes in all families. Because it’s part of our DNA. It’s part of our genes. Who are we right— Who— Where do have been given the right to deny the people who saved humanity, at a point, somewhere.

1:11:30 Don’t forget how you divided as a human race. This comes out of lack of your knowledge. You were a tribe of twenty, thirty people. You had a conflict: Twenty, ten went that way, and ten went that way. They became twenty, ten went that way, and ten went that way. They said. . .

[Someone points out that, on the monitor screen, the video has frozen:]

What’s the problem? Can you hear us? Hello!

[Rick:] *Yeah, we can hear you Mr. Keshe. It’s just that the screen has frozen, at least for me, right now, the video.*

[Mr. Keshe Resumes:] So what happened is: Not all of these expanded to increase. One of them [went to] China, one went to other ways. In a conflict, one went out, out of the ten one survived. He never made it back up. He had to exist; he had to survive.

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1:12:38 It's happened to us many times. Even on the present time: one survived out of the lot. Nowadays we have aircrafts, we have things [that] we [can] go and find them. What happened to the ones that were lost? In their twenties, in their thirties, they want to live. They are still healthy; they don't kill themselves [just] because [they are] The Last One. So they came to mutate to create second one, third one, the fourth one, and somewhere down the line we met back again.

Some of us, due to our animal behaviour, killed all the ones from here except one woman. That's all that wars have been about: animals and women, because we treated man, a woman, and a cow, exactly the same. What both give milk, that's all the man looks at. That's all [to] the man the woman [is] worth. One gives milk and one gives pleasure. You never had people taking men with them as slaves when in the olden days when they attacked. They took all the women. And they took all the nice ones, not the (what do you call it?) the ugly ones.

And so here there's one ugly woman left behind with twenty men, who [had hidden because they] were scared, coming from the woods and found one woman. She had to please; she found a way, and through it gave life to the generations. And then we met again somewhere else.

1:14:19 So these people, when you see these carried the original of man who found the way of survival. [If you] leave it to me, I take only schizophrenics and nymphos to space. Because they know, they have it in their genes, they can to evolve. For you, you have to *learn* to evolve. It's already in their genes.

This is something that has not been understood. We accept the evolution, we'll kill ourselves in space with no evolution, because of 'The Last Man Standing'. What's the use of taking men out of the planet – because it's getting destroyed – and letting them destroy themselves in space? I rely eighty percent on the [points to schizophrenic] what is amongst us [... 1:15:15] and here [points to nympho]. Because, funny enough, if it comes to the point of *no* man, one of these [multiple persons in the nympho] can behave as backup, and create that. Because, after he changes the texture, he changes one thing: now absolute perfect virgin man. Where do you think the term has come from? Especially if the condition of the twin was one boy and one girl. They don't need anything else; they are in it.

And twenty, thirty percent of what they call zero three percent [0.03%] are exactly like you see twins: All the twins are not all boys and all the twins are not girls. You have twin boy and a girl. Now you have it in the same body. And if the body carried a womb, then the jackpot, a hundred percent you survive in space. Because you already have all the facilities. There's no other need for mutation.

1:16:31 And this is what you're going to face in space. I told you we open the door, even though it's shameful to you. They're killing people. In fact, most of the psychologists who put a schizophrenic in a mental hospital, they have to be sentenced for murder. Because it's them who framed them, not anything else. Because it's *him* who passed the judgement. I've told this to so many psychologists. It's you who is carrying the sentence of death. When one of your patients you mark as a schizophrenic, [and] because of *your* lack of understanding, [he] commits suicide or kills somebody else and *then* commits suicide, *you* are responsible. If the psychologists

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understand this, they'd never call anybody a schizophrenic. The minute they see [them] they greet them, sit down: 'Let's talk.'

See what it is? I explained to the society we have a gorgeous guy with us. When you don't trap him, [when you allow him] to show himself, he doesn't kill, because now he's respected.

1:17:44 You don't respect the Muslims, you put them in a trap, you put them in Palestine, you bomb them to death, what do you get: the new terrorist organisation sitting getting blight mad. Because you can't find them, you did not respect their existence. It's the same in a single body. What do you want him to do when you deny another man? Just because you want to accept [only] one man [in one body].

[Why \[do\] I teach this today?](#) Because now you're getting close to space travel. You're getting closer, now we saw the first time, people showing energy in a different way. On Thursday we see a different method of energy. What's going to happen in space? You travel— Sooner or later you take to the wing into space. We will treasure these [circles schizophrenic] as gold. We [will] ask if we can have somebody which is confirmed schizophrenic – and we *prefer* it if it's a girl. And we prefer it more if it's boy and a girl.

[Interrupting an attendee who begins to ask a question:] [... 1:18:48] you're not going to space? No, no, no, no, no, no. [laughs]. You're staying behind.

[The student continues with the question:] [...]

No problem. They become horrible because you don't respect them.

[...]

Yes! They can do because they can't accept to themselves that it] is a shame. You are, you're, apart— why do you—

[Yeah, but why do we have mental institutes?](#) Do you think all the sixteen thousand who killed themselves are British, European, or Chinese? A large number of them exist in America. It's across— the generation across the platform, because we are a mixed race. We have come through disrespectful of what we call our colours, blue eyes, brown, or whatever, whatever: It all came from one point of interaction somewhere in which the condition is was right.

1:19:58 This puts a lot of question: Are we from the same mother? Because, they say, our DNA is the same. [This refers to an announcement made by researchers that the DNA indicates that all of mankind are descended from a single ancient black African woman.] No way! Now that we have opened the plasma technology and we have seen how, even today, the guy created the amino acid and [...] drinking it, using a [...] without drinking it and putting in a container.

If the condition is right, we all live. There were the right lakes around the world. There's so many of us. We have the same common denominator the genes because we come through the same process in the same area.

There is a big question mark on [the statement that] 'We came from one mother. *We came from one mother, and that is Planet Earth, the cradle.* Because the amino acid is the same.

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You're producing it. If the condition is right. This is what I tell you in The Teachings: you give me the soul, I make the man anywhere I like in space. It doesn't matter what you do, the creation on this planet leads to the destruction of Man today.

There is no water, dry land, never ever been any land. It rains, it becomes a pond, it becomes a lake. What do you see the first thing in it? Fishes. Where did they come from? The same condition of amino acid rotation gives the same structure. There is no guarantee that the human race is of one mother now that we understand the totality.

But why do we blame the ones who guaranteed the survival of the race? Where did it come from? Why do we fight? Or what is our misunderstanding? If he doesn't fit in, he's an enemy, or if *we* don't fit in we are *their* enemy, not them our enemy. Because we drive them to the point of suicide at [the rate of] sixteen thousand a year. So it's a lot of them.

1:22:17 Because this is how we sit in every one of our arguments. If any one of us [were to] become The Last Man Standing, we'd have to go to become one of them, to guarantee we have somebody to talk to. We have this. And if you're still alive over twenty-five years, according to our RNA [... 1:22:33], my God, we will produce all the schizophrenic family. Because now it's not two of us, it's four of us. It's easier. It's six of us. You look after the fishing, I'll look after the children. You look after the farm, I look after the [house]. Each one makes his own expertise. Now we have a society [in which] we collect them all in one place.

I wonder what the White House has to say about the advisor. If schizophrenia is such a bad thing. Why does the White House keep a schizophrenic as advisor to the presidents? Are we fools, or have we been made fools of?

1:23:27 A lot of schizophrenics who've been appreciated by the parents, they are thought [to be] hard to behave outside. And you find out they behave very normal outside, but inside they treat them like dirt. Very few parents I've seen who understand this, and they realise, all the anger goes [away] in the house. All the fighting in the house is finished. All the discussions in the house finish because Jack always tries to confirm 'I exist too.' Now we respect you, we acknowledge your existence, you don't need to fight anymore. You are disarmed. So you find peace in the family. Because now Jack wants black shoes, John which wants brown shoes. Today, John, you had your shoes. We have money to buy one pair of black [which is] Jack's.

You do the same thing with your children if you have two or three. Now learn to do it with one body. The same when you have these conditions [with] highly intellectual people as nymphos. If you were Russian intelligence you will look for them. They're worth a lot of money, *if* you get them at the age of seventeen to twenty-two. If you catch this structure [points to nymphomania] at the age of seventeen to twenty-two, you can engrain in their body very easily. Nobody ever knows.

1:24:53 [Whether they are] extremely delicate, extremely beautiful, they choose them. They have been made one of the best interaction, but they are extremely, extremely intelligent because each one is interested in different topics, in different lines: medicine, herbal, alternative medicine. They cover everything. And they are *all*, without fail, trying to find a solution – because they themselves are not aware of the division in any way – to have a normal life. They see it as a disease, but they don't appreciate it as a diversion in the society, structure of Man.

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So what do we do? Do we put more into that [points to engaged schizophrenic] to die? or do we change our own ignorance? As I said once – and I say it again, if you understand it: What did we do with the first man who said the earth is not flat and is not the centre of the universe? What did the church do to him?

[No-one replies.] Come on, you're man enough. They hung him, yeah? They did all sorts of things to them. When there became more of them, they gave up on burning them because they start making sense, [when] too many people, how many people you burnt.

Now what you going to do with the schizophrenic, now that you know who they are? You going to hang me? or you going to burn me? or you going to put me in an asylum and say, 'He's a lunatic?'

1:26:53 This is what the Belgian government is trying to do: To bring my Health [technology] as a point of crookedness and interfering with medicine. I don't interfere with medicine; I open the psychology of Man. Psychologists are never [treated as] criminals, because 'We don't touch them.' So what is going on? The criminal is the guy who tries to hide it, because, with that, he has no position. The first people when they see this video, when they're psychologists, they'll say it's crazy, because now they don't have a job. [Their thinking is:] 'I'm a specialist in the schizophrenic. It means I *know* I have to be *in*, but I keep *them in* for me to be *out*.'

And I've met many of them: British National Health is full of schizophrenic capturers, what they call psychologists. [Snaps fingers:] The pay is very good. In America, I don't know. In China, God knows.

[Attendee is asking a question:] [...]

Yes, because this guy is talking this [points to engaged], while is talking something else.

[...]

In Europe a doctor needs to write what they call 'Section 1', twenty-eight days observation. This is the law. And in twenty-eight days observation, you put both Jack and John together, they're both angry: 'You see, you brought me here, I didn't do anything. If you don't catch it up [hadn't put me in captivity] I wouldn't do this.' So [the psychologists say,] 'You see! They're talking. There's something wrong with him.' Section 1: Twenty-one days— twenty-eight days.

1:28:35 Section 2: Six months, go to court. I send the doctors into court to explain, 'I'm stupid, I don't understand.' But that stupid little degree saying 'psychologist', 'psychiatrist', all has to go to the [...]. This is what we created out of our own ignorance. And where do these people go?

Please, don't write to me asking me, 'Can you help me, I'm a schizophrenic?' Help yourself. Explain to the people, 'I have two characters' [or] 'I have three. This is what John likes, this is me, this is what I do. You ask me question about football, I give you all the history. You ask John . . .', whatever. Explain to them your existence.

If you're a nympho, do the same. Especially if you've been trained by the Russian space— (what do you call it?) intelligence, Eastern European countries. They have infiltrated the society in the East, [and] in the West, so deeply we don't even recognise it, *unless* you're in my position and you know who they are. And you can see the behaviour.

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[Because they are not aware of this](#) [circles the three people in one nympho structure]. You'll find, with the condition – especially with the nympho – because— What do you— Do you know what 'burn-out' is? you do something so much you had enough? you don't want it anymore, you eat so much fish you don't want to see fish anymore? Because of this behaviour at a young age – because they start very early: ten, eleven, sometimes six, seven years old – because when there's three of you, you're all activating, the hormones are all running for three people in one body, not one.

Between the age of thirty-five to forty-five, they lose *all* of the appetite for sexuality. And *all* of them say, 'I've given up. I don't want no sexual contact. I don't want anything [to do] with sexual behaviour. Because I'm burned out, I used everything. I'm switched off.' That's one of their main things in that age. What we see, sometimes, 'pre-menopause', 'earliest stages', they call it. Because: 'I decided had so much I don't want to do. And I remember— don't want to remember what I've done: I've decided to shut the system down.'

1:31:08 That's one of the first symptoms of nympho behaviours in the older age when you see it. And then it comes other characteristics with it, which you see in there. There is no Alzheimer's. They have no Alzheimer's. The schizophrenic and the schizo— (what do you call it?) —nymphomaniacs are not Alzheimer's, *no way*. Because you talk to the wrong person about the story which it was not there.

[This morning, what did we teach?](#) [No one replies.] What was the topic of this morning? [No reply.] Were you even— were you listening to me what we talked about this morning? [Inaudible reply.] Finished! Go home!

[A reply:] *Bone structure*.

Bone structure. Oh, good: you have to look at the paper. And you were all here. So *all* of you are a schizophrenic, all of you are nymphos. [Laughter.] Who was here this morning [laughs]? [Inaudible comments.] Yeah. Yeah, but who was here? What did we speak about this morning? . . . About the bone structure?

[Inaudible comments.] The new machines? X-rays. Okay, now you were here. We all know. Dr. Antonio: What did we speak about this morning? Explain to him. Go Stanley: What did we speak about? About this morning? What did we teach this morning?

[...]

No, No! Today, this morning!

[...]

[Shouting:] NO!!! So [it] was the same [points to nympho diagram] [as it] was with Mary [when] she wasn't here! [Ends with laugh and everybody laughs.]

Do you understand? How can you explain to Antonio when he wasn't here? *She* had fun.

Do you know some of these nymphos can make love three hours in one session? They sleep out of exhaustion. And then the other one wakes up as if nothing happened and starts again from

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the beginning. Because you slept with Mary, now you slept with Susie – because she wasn't there. I'm exhausted, I'm dying. [Makes a sound and gesture of someone collapsing:] Dead. Wake up; arises: Susie. There they go, another three-hour session. Yeah.

1:33:46 We haven't understood. We can't blame him – he wasn't here – [for not knowing] what we talked about. Even the ones who were here you don't remember what you did.

[Someone begins to explain...] [Laughter.]

Ohh my god. You don't need to defend yourself. No problem. Do you understand? Why do we blame when he wasn't there? And it's the same when *they* say it comes from overdose: [that] people take a drug they become a schizophrenic. People take and it— Do you know why? Have you ever— anybody understood why we see this behaviour if you take drugs? No! At the point of weakness when John is weak [because] he's taken drugs, Jack is up! 'Now I have control of the body. Now I go for a walk, I see what the city looks like. I know [how to] I come back to this address, so I go for a ride, I go for a walk, I see. . . . Oooo! John never showed me these things. Now I'm in charge.'

So, actually, what the drug has done has put John to sleep, and Jack now has control of the body. It doesn't come because of the drug, it becomes at that time John has taken the body for his part of the physicality but Jack is not.

[Someone has a question...]

Are you one? [Laughter.]

1:35:24 [...] . . . *lost eh, Armen, and John wake up. And you see that they have, uh—*

They accept it; they have no choice.

Uh, huh.

They accept it.

But there is a question what's happened but he doesn't have a—

Oh, no. Yes, but he accepts because there's no choice. It's accepted. There's no choice.

So, uh—

[There is a very, very big question mark](#), Very good question mark, in the structure of how we have learned to mutate ourselves. It means you have an arm that gets stuck under the stone [and] you have nowhere to go [can't go anywhere]. How do you – you have no tools – how do you dismember your part that you can walk that you can move away from the condition. You better lose an arm than the whole body. Who does the cutting? Is it that we all have access to Jack because Jack uses different part of the body when he comes?

Are we *all* schizophrenic when it comes to the point of division and threatening life? I say yes. Why? We *all* have that power to allow part of our body to come off. How do we do it? How do we get energy out of nowhere? [For example:] You see people walking out of a disaster, because, at that point, Jack got a physical part damaged, from the strength point of view, not

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John. It is John who pulls Jack out, because he has access to different resources than him, because that's his.

1:37:32 This is what nymphos do. Nymphos have a three-hour session, go to sleep, tired body, another three-hour session, tired body, and another three-hour session! 'My God, she's a nympho.' Yes, because you satisfied three different women, and they're all using different part of the body.

What happens? As I said: Age of forty-five, thirty-five, forty, they all say, 'I want no more sex, because I'm burnt out. Because I'm burnt out. I give everything possible.' And the strange enough is: They don't remember any of it. They get up, they change the bed, they clean up the house, but they don't remember anything else. And because they're so organised – they know about the failure, they carry on as taking as nothing happened. But, if you're a wise man like me, you know what they're talking about; you see the hand-over; this is the change-over.

[1:38:33 How \[do\] they change?](#) [Points to different parts of nympho:] They hand-over to that. They [Points to schizophrenic:] do the same, but in a different way. A schizophrenic *never* hands over. They only *agree* when. 'You can use the body when I'm tired.' What do they do?

Look at the behaviour of the schizophrenic and look at the behaviour of people with nympho. 'I consume a lot of sugar.' Or digesting as much as possible every drop of what they eat, because, to run two motors, you need double the fuel. What is the fastest way you see a lot of schizophrenics do nowadays: chocolate, cola, fast acting energy [to] support the brain? Because when Jack goes to sleep, John is awake, so the body is running twenty-four hours a day. They sleep very little, because when John goes to sleep, his part of the body is asleep, [and] when Jack is running, his part of body is what is there. And if you don't know, they [nymphomaniacs] are worse: When Mary's [running, the] parts of John and Sue goes to sleep. And the same [indicates all the others].

I worked in the Eastern Block: I *know* what I'm talking about to do with that one.

[Rick breaks in:] *Excuse me Mr. Keshe. Should we move into the Spanish-speaking workshop? We're fifty minutes into the Spanish workshop.*

The Spanish can wait, because there's more schizophrenics in Spain.

[Rick laughs:] *All right, that's fine then.*

[\[This is an important\] part of The Teaching.](#)

1:40:31 We have more of it in the Southern Hemisphere than Northern Hemisphere. South America: they say because they smoke too much dope. There is a lot of schizophrenia in other part of the world. But it stays the same: What do we do with this? How do we handle this? Do we educate people or we keep a blanket on it because we will be run out? I am the first man ever speaking about it because in have thirty years, over thirty years of understanding, studying, attending court cases to understand exactly their behaviour. I'm one of the *top* experts in schizophrenia and nympho[mania].

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Because this is the condition, when I made my decision at the age of eight, nine, and ten to become [learned] about space, I looked at the problems of space too. You got to— This is a condition that we have to respect these people. Let them out of the mental institute, but before you do, educate the parents they are not ashamed; they are [jewels you have to keep(?)]. If you are happy with a first degree, first class Ph.D., they carry *ten* Ph.D.'s. They are affectionate because they understand the emotion. They are loyal because they know loyalty gives them guarantee. They are the cleverest people you see.

[1:42:11 What do you need?](#) When you have one person in three, you have it on your own. Even if it's [...]. You've got to [respect] their existence, not blame them for your ignorance. Teach— Go on the lines and teach, explain to them. People come to me as schizophrenic, I send them to you lot. *You* start respecting them. And then the society will do. You know what it is? *Every* schizophrenic who comes to me – on the Keshe Foundation or my private lines, or in different ways – I'll send them to one of you. You start respecting them. I don't have time, you have. I say, [ask them]: What's their name? Which [one's] name? Who they like? What they like? What they like to do? Don't laugh; ask for an explanation. They explain everything to you because nobody has listened to their pain up to now. How many of you— Which one of you speak up to accept the first when I have on my book?

[\[Stanley volunteers.\]](#)

No problem; I send you one tonight. The rest of you are *chickens*. You don't even trust your own self. [To Stanley:] Thank you very much.

Because you don't even trust that you can help another man. How do you want to be helped in space, when you don't even trust yourself? Because you don't help an animal. It's another man in space which your life depends on his existence. Because, if you start opening the door, understanding it's *our* mistake, has been for centuries, then we become true humans. We have made the step to stop—

1:44:08 *If* one of you can stop one out of the sixteen thousand – of the 2013, which is going to repeat itself more as with the same numbers this year – die, you have served the purpose of ever living, because you saved one life with one life. And that's where you lack humanity. And you call yourself human. How do you expect another person to save your life when you don't solve the problem which you have created out of your own ignorance?

Write to me: as many people with schizophrenia as there are— I'm getting fed up receiving emails from schizophrenics. Can you help me? No, I send you to a man who can listen to you, but *you* be honest to explain what we are talking to: No sexual behaviour is taboo, no way of talking of talking is taboo, no misconduct is taboo, because you've been encaged.

1:45:05 You have to understand. You got to gain their trust for it to come in. And, if you want, I bring them here. And then you see if they can stand, and *they* explain their pain to you, you'll be ashamed to be human. I never felt ashamed more than when I had to deal with schizophrenics. Because I knew it's not their fault, it's the lack of the society to understand this structure.

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So how do you know you're not living with one of them, because they're well disguised amongst us. [To a student:] You said you want to see aliens? One of the 'human aliens', as one of you in this room most probably. How do you do [helping them]? How do you handle it? How do you put another man's life ahead of yours? And this is the condition of peace.

One life out of the sixteen thousand, you say. Maybe we can teach one. Maybe we open the schizophrenic line for the people [and] we call then, 'The Beautiful People'. No more the word of 'schizophrenic' and no more the word of 'nympho'. Because, if you call them The Nice People, we've already established the Love of God amongst ourselves in our race, then we can look after them. Then they don't *need* to commit suicide, because we respect them. We teach them the conduct of the community.

1:46:46 So how many of you are schizophrenic? How many of you are going to become a schizophrenic now you're sitting here to learn about the space [and if it comes about that] you're 'The Last Man Standing'? I promise you: If I put you all [each] in one ship [by yourself] and send you in deep space, one-hundred percent will be what you call schizophrenic, because you have to find somebody to talk to, you've had a taste between a woman and a man, and you want transfer the pleasure of sharing.

[If] you believe what they say— [about] Parkinson's. [The Wikipedia article on hypersexuality said, *Hypersexuality may also present as a side effect of medication such as drugs used to treat Parkinson's disease.*] To understand the disease of Parkinson's [and] how it comes with a schizophrenic, or with nymphomania: What is Parkinson's? Why is it always the right hand? How do the man and woman satisfy themselves sexually? Masturbation. [Points to both the nymphomania and schizophrenia diagrams.] Because you get to the point of bringing the physically to the emotion of feeling. You imagine the physical position, you imagine the texture of a man and a woman, you imagine everything else. You bring emotion and physically together, what do you get? The physically of the motion [makes the Parkinson's motion of the right hand so that it resembles the masturbation motion].

[To a student:] You want me to go into more detail to be ashamed to be one?

So why do you put them [indicates the encaged schizophrenic] when they show the sign of Parkinson's? Because she does not have the need. She had enough. But still the feelings are there. What does she do? She satisfies herself. What does he do? He satisfies himself. Long-term emotion, feeling, physically together, you get the vibration [of the right hand].

1:48:51 Ninety-nine percent of the Parkinson's people are the people who pleased themselves too much. But they don't do it the normal way, they do it that they're so detailed they imagine the woman, they taste the woman, they feel the woman, and they put physicality to it. You bring me a Parkinson's patient, I tell where it started: A lot of masturbators in different directions.

And if they say no? It sits in the brain structure; I can show it. I've seen enough MRIs of Parkinson's that I know where to go [on the printout], 'There it is.' You've short-circuited the body; there's no surprise.

So what do we do with ourselves because we never understood the operation of the human body? How many people Man has put into grave as mothers, as fathers, as guardians because – and *then* there are schizophrenics – because we haven't understood the processes, *natural* process of life. Because you're *so* physical, you only look for one thing and one thing only. You

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think, 'If it's there, I believe it.' One child, two children: twins, connected together: Siamese. What about the one which is one body and everything in it?

So what crime man has committed over centuries, because schizophrenia is not something new. It's been all the time with us. It's part of the cost of our living. So what are our answers to the mistake of the past? Who's going to stand up and bring shame to the society who is too physical? To be honest, I prefer to be this [points to schizophrenic/nympho] than to be one of these [points to the psychologist/psychiatrist] that causes the death of him. [The psychologists say] I call myself 'psychology', 'psychiatry', whatever you want to do it, because this way I blame somebody else for my own ignorance.

How many people? How much? When you go into the Russian structure, you see how they train them, they appreciate them, they value them, they bring them up to the best of the levels. Is the Russian system of security services the best place to bring up and respect Man? But they *use* them. Most of the spies are in this one [nymphomaniac chart]: slim, perfectly cut, highly intellectual. Even they don't know which one they are.

In the West, we depress it, we don't see it, and we blame it for other people. Is there another way? With this thank, another job Hitler has done for mankind. Respecting what we didn't have no respect for, and we consider it as a disease.

Can we put [add] understanding of human structure [to history as] another positive point in the time of the Second World War. Because part of the structure has understood it. If it didn't understand it, one with nine of them wouldn't have become advisor to six presidents. Somebody's lying to somebody somewhere.

So both sides of the game are understanding it, but there's nobody to bring them out, and say, 'We are stupid, not them.' And then how many of the Keshe Foundation supporters are prepared – now that they know what it is – to understand them, to bring them out, and make one of the public.

[As I've said, twenty years ago if you were in a wheelchair in Tehran](#), if you had (what do you call it?) 'paraplegic', if you had Down's syndrome, *nobody* would have seen you on the street. It was impossible. It was a curse on life. Still in the Arab countries is the same.

Now we put them on the pushchair, we bring them out, because why? Not because society is accepting, because we are 'caring'. We want to show we are very good. It's [for] *our* self-satisfaction that we bring them out, not them wanting to go. When you push a chair: 'You see? I'm good. I look after people.'

1:53:57 I love, I adore the way the Italian system works. In the other European countries, you open mental institute, handicap schools, and the bla. In Italy, till the age of eleven it doesn't matter what disorder you have, you attend the normal school as the rest. [To the Italian attendees:] Correct? Because somehow you find your way in. That's one of the beautiful I've learned being in Italy: respect for humanity, a respect for the condition of mentality.

Handicapped, mentally handicapped, or whatever, you still come through the process because somewhere down the line, you learn something. Nowhere in the world do what they do. And it's beautiful. Because: I've taken myself to schools; every school we've been [to] we see them.

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It's a beautiful technician— technocrat have found a beautiful way. Each classroom is allowed twenty-five to twenty-seven students per class. This is the structure here. If you have two handicapped, they [each] count as two, so that's four. In the classroom is one, two, three people. Because the time of the teacher has put on to allow two additional students for that student. [To a student:] Am I correct? [Affirmative answer.]

Because they have found the respect for humanity. This is maybe something maybe we can learn from the Italians. And if we this, why can't we do it to the ones which have already [been] educated so high? So what do we do. What is the option of humanity? [Do] we allow, now that we know, more to kill themselves? or do we make the step to make the change, and to show the change, and to be able to support the structure to show mankind has made enough mistakes that put so many thousands into coffins.

1:56:18 Because I don't have enough time to even *do* things. How can I answer to thousands of schizophrenics who write? or the nymphos who live around me? Because the way you attract, people know, they trust, they come, because you have respect for me, I have respect for you. They have every kind of behaviour as everybody all the time does. You can't blame just because they are a schizophrenic they behave this way. You have two boys, three boys, in a family. Each one of them bring their own habits. Why do you blame him when it's in one body? 'It's his problem.' No. Because then you handle John different, you handle Jack different, because they're in two different bodies. Now you have two in one body. Respect them the same.

What are we going to do? If we don't solve this problem, there is a full-stop, totally-no-movement, in the structure of [putting] Man into space. Because we cannot even trust our own being. What are we going to do? Are we going to start teaching? Is this part of The Roadmap for Peace?, because the Roadmap for Peace is not just with the guns, stopping the wars. Stop one single person to suffer that is easily solved. You don't to write to governments. Choose what you call a schizophrenic, adore him, worship, him teach him, respect his 'character' is what you call it. And then you start peace. Because, as long as he is in war with himself, inside himself, he's going to kill someone. We haven't achieved this.

1:58:10 There is no way we can have peace on this planet till we respect our own creation and our own same [and] similar features. So are we going to accept this, are we going to accept this [points to schizophrenia], are we going to accept this [nymphomania], and are we going to teach ourselves we made a mistake? We have made a *huge* mistake in respect to another human being.

[Then we have to see where are we going to go.](#) Then do we selectively choose this and this [schizophrenic and nymphomaniac] to be one of the passengers. They will have value on their heads. You will sign passport: 'Ship to Planet Zeus. Leaving Friday.'

The schizophrenics and nymphos have priority because, if anything happens on the way to Zeus, we have a guarantee of survival. Or do we make a commodity of them? Everybody says '*I am a schizophrenic! I want to be a schizophrenic because I get special facilities.*' Then we all become schizophrenic [and] we don't know which one has got three inside [laughing].

I have had this fight for a long time with the doctors, even with the institutions. Why do we do it? They said to me, 'You don't understand.' [I said] No, I'm in a position [that] I can make the difference; I can bring it out.'

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[It's the same with Stephen Hawking.](#) Remember Stephen Hawking stole my paper and he changed his mind to plasma four, I went to see Mr. [Frecht(?)] – Mr. [Nilish(?)] in Cambridge. He said, 'You know something? You are not a known scientist. He is very well known. He will get away with it. One day, if you are known, then you can open his hand. [And say] Mr. Stephen Hawking it's the fact [...].' Because now I can push it out on a paper, in a book, and [in] three years he hasn't managed to squeak yet, because he knows he's a thief. Now, because of my research, I'm in a position to bring this [out] in public. [The video image stream has ceased.]

2:00:28 And now, if you go on Facebook, put 'Mehran Tavakoli Keshe'. What does it come up? 'Public Figure' I am allowed to bring the pain of society in public. As an *international* public figure, I know my position, I can do this; and we have to listen to what we are doing as murders. *We* are killing sixteen thousand, not them killing sixteen thousand. Because this is how we have escaped facing the reality.

You invite the psychologists, as many as you like. In the new building, we don't need to wait for them to tell us when we can have a meeting. We have the most beautiful hundred-seater [room with a] translator. He doesn't need to sit here and translate. In the new building there's a cubicle with a four-channel transmission. You call the psychologists, who call everybody who is specialised, in *any* language, in the schizophrenic. In half an hour I show them that they put their degrees down and they walk out.

Because, do you know why? They realise how many people they have put in the coffin. They'll be ashamed of the degree they carried. Because we made a mistake, it's time to put it right. If we don't put it right, you call a guy a schizophrenic onboard of a plane, onboard of a ship, you put a nympho with four men, they all want to possess [her], they don't appreciate it: 'Okay each one of us has a marriage union,' or whatever. Then you have no peace. Your peace onboard starts before you even get on. Because you haven't understood the condition. This is one of the most important cornerstones of Roadmap for Peace, not just the guns, not just the stopping to work in the factories to make bullets, but stop the bullets from getting into the bodies of these people who commit suicide. That's your job.

2:02:46 How many of you around the world will come [to] collectively start understanding them? Do you know what's going to happen? Seven billion, that is the number of beings on this planet – human race. Zero point seven. That is— [calculating 0.7 percent of 7 billion:] one percent of this is that much and put three or four percent . . . forty-nine . . . There's 490 million schizophrenics and nymphos amongst us [transcriber's note: it's 49 million].

One percent of the population [is] near enough [70 million]. Don't forget, a statistic does not count in Africa, in the jungle and the rest, which they exist there as well. So out of seven billion of us one percent has the beautiful body to be a beautiful person. And then, if that's the case, you have lost one percent, lost another one percent [from your count]. So in fact, we are not seven billion; we are seven billion plus seventy million people. *Plus*, some of them have two or three characters.

[Addressing an attendee:] Would you like to kill one if it was your child? Yeah [you]. You're a mother.

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Huh?

You're a mother. Would you like it if your son was diagnosed as a schizophrenic to go in the institute if you know this? Or would you sit down and say, 'Would you explain to me: Today I go out with John tomorrow I go out with Jack.' Which way do you choose, your child in a coffin, or you accepting your own right?

2:05:05 So [the same] with every other mother. Every other mother, every other father. So why don't we start to bring peace, not just by learning Spanish or finding to prove what we found the solution. We have to find a solution for this. Otherwise there is no Peace Roadmap. Space will be empty if we don't find peace for these two structures [schizophrenia and nymphomania]. It is part of us, we can't ignore it. What do we do, do we open what Hitler did: a gas chamber and put them all in because of our ignorance? Or do we put ourselves in the gas chamber and let them live because they stand a better chance to carry our race into space.

Would you step down going to Planet Zeus for a schizophrenic or a nympho? I will. I give my place to any of them because I don't know if I turn schizophrenic, if I will be able to have enough time to mutate to guarantee the survival. But these two stand a better chance. Because this is already mutated. In some of these you see the behaviour of a man in the body of the most beautiful woman. This stands a hundred percent chance of what you call 'virgin birth'. The same with this.

[There is no still no video image from which to see what Mr. Keshe points at.]

My life isn't worth anything, because at that point, in space, I can't do anything; I've got to wait till I die. This one can produce.

2:07:04 Which way do we go? Our selfishness. [Do] we stay king because we would like to be called a king? Or do we pass – you're mature enough to pass the point of accepting the truth of the reality which we ignore?

That's why none of the chemicals, none of the psychological medicine they ever created work on these people, because it's not a disease, it's a reality of the fact. If it was a disease, they would have found enough chemicals to do something. What do they do? They pump them with more medicine trying to prove they understand something] more. Stop the medicine. Accept the reality, and do it yourself. And then what happens? It is done. [02:07:38 – video feed returned.]

We had a patient [who, over] thirty years, because of epilepsy and abuse of medicine, according to her own private doctor, has been given over a hundred thousand tablets. Directed only to work on the brain to stop her having epileptic attacks, [drugs from] which [there] is another side effect [which] leads to another thing, and another attack, leads to another thing. . . . This girl, nineteen to twenty tablets a day she was given. And the side effect of these tablets was horrendous. Even with these nineteen, twenty she was having three to five epileptic attacks. They were not working. Because now that they started it, they were giving more medicine to stop the side effect of the other medicines.

[After] four months [with us], no medicine, no [attacks]. And that's the power of this technology. And this is why the Belgian government is trying to get me. 'You practice medicine.' Nothing [of the kind]! I give life back to the person. And the beauty of this: The

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professors in the hospital confirmed the correctness. And do you know what a private doctor said to us? The chemist has made two villas out of the money the family has paid, and the insurance company has paid, for the medication. Some of the medicines [cost] forty euro per tablet.

2:09:33 Do you think the chemist is not going to call me a crook, because now he doesn't have two villas. But the girl [is able to go] back to work. But the family have to go down and she would be worth a few million [that] if she was put in a mental institute they [would] have to pay.

[Rick:] *Mr. Keshe.*

Yes.

[There's a comment in the chat here that is applicable – it's from Tracy](#) – that says, 'Wow. [It] felt like you were talking directly to me today. Thank you. You just saved my life.'

You're welcome.

And the next comment from her: 'Sign me up for a ship!'

No problem. Welcome. [It] depends what's your other name. Ask her. Write to her: 'What's your other name?'

I'm sure she's listening. She can comment in the chat here.

. . . you hide, *if* you are one, because I can catch forgers. You can any of you call yourself a schizophrenic. I know how to catch you. what's your problem? Why don't they accept you? Or are you a nympho? And still: What's the other names?

[Rick:] *Well, Tracy, we'll leave it up to you to reply.*

You can write to me to my private email. I'll take up your case, because once you admit for it you understand that there is no problem.

2:11:16 And we give you to— [turns to Stanley:] Would you like to be? Introduce yourself. Introduce yourself. I know. Stanley from here say he's accepting to take up your case, to make a new friend with two friends, not [just] with one. [To Stanley:] Correct? [Affirmative reply.] Now we start somewhere.

[This is how we have to work: Unconditional Love brings Unconditional \[Peace\].](#)

[2:11:43 – A loud click obliterated the last word as another microphone becomes open, interfering with the audio from Mr. Keshe for the next several minutes.]

And if we are not at peace with ourselves, how would [...]. And the number of nymphos who know what I'm talking about who are [...] are like this. But our life is we have to accept the reality, not enforce [what] we imagine it [to be]. And up to now we imagine because we could not accept the reality. Now we know the reality, we have to do something about it. We have to make the change. We have to stand in a position that we can make it. It doesn't come by the

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energy. It doesn't come by showing a light on the wrist. It doesn't come by going to stars or having free energy.

You free a man from the shackles of this name [points to the encaged schizophrenic], and you have produced more energy in the universe than [the rest of it]. [There is the equivalent energy of] eighteen (what do you call it?) Hiroshima bombs in the body of a man. So how much energy do you want to produce?

Where are we going to go? Are we going to open this for the public? or we going to, in shame, put it away [and have] nothing to do with it. I think one of the works of The Keshe Foundation is not to send The Peace Message to everywhere, but send the word [that] we accept "The Nice People" as one of us, because they guarantee our survival in space. We make peace with our own mistakes of our own [ignorance]. Then we are maybe ready to go another step towards space travel.

2:13:34 [Rick:] *Mr. Keshe, Tracy says she couldn't open the chat (although I think we hear her microphone). She says, 'I have MS now. My name is Eileen too. I had MS; I think it was me trying to kill myself,' she says.*

Speak to Stanley. Open the line, let her speak to him. And then we find out. If you are big enough, come in; we can discuss it.

[Let people see how beautiful you people are](#), not bunch of people who we put so much chemicals in that your body cannot tolerate, and then you behave because of the chemicals, because it makes pharmaceuticals look good. More pharmaceuticals companies have put more people in coffins because of the title of schizophrenic because the directors of the pharmaceuticals are people who are ignorant to the truth, and they make money out of it.

2:14:42 You know the news story about Boeing? Boeing, when they were in financial crisis, then they found out how many private jets they had built only for the directors. You are the Director; you're given a private jet. When they started cutting [costs], they found out [that if they] get rid of the private jets, half of the problem in the company is solved. So how many of these so-called, 'psychologists, psychiatric people, and doctors', are prepared [for the truth] to take the jumbo jets away from them and free Man from the shackles of what we made for them?

So, until we don't find this, this is a cornerstone of peace, because, if this guy [points to schizophrenic] shows his partner, and if this guy [points to nymphomaniac] shows Susie and Chris to you, in space surely you're not going to stand it, because you're trying to protect your man. But you don't know that's your salvation. You don't need to carry engineer and a doctor; you carry all two in one.

2:15:58 So I think is one of the points we have to teach ourselves, and that is: Do we carry on with this stupidity of naming or do we start acting to change the name? And, one way or another, we have to, we *have to* understand that peace comes when we accept the totality, not isolating individuals, or sections, or parts of it.

[So this is part of your Peace Roadmap](#). You thought the roads are going to be very smooth, you're going to fighting the governments and the military? Now the biggest fight sits inside you

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with yourself. Would you let another single man kill himself on the name of the mistakes you are aware of now? Or are you going out to educate [so] that you can save a single life?

I prefer to sort *this out* [brackets hands over encaged schizophrenic] than send more men to space. Because in space you have no chance of survival [like they do] because they have already mutated. They stand a good chance – if you can take them and understand.

Thank you very much. It's nearly six o'clock. The Spanish people have a time next week. Sorry about the Spanish group, but you have a lot of them [schizophrenics] in the Spanish community and in the South America. So we call it a day and we'll see each other tomorrow morning. Thank you indeed.

[Rick:] *Thank you Mr. Keshe.*

Thank you. Thank you. Bye bye.

[Beginning of Health Workshop 33](#)